3:James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
Havasupai

CHAPTER XV

THE SOCIAL AND DOMESTIC LIFE OF THE HAVASUPAIS

342 362 FROM the cradle to the grave the life of a Havasupai is practically an out-of-door life. Their hawas — even the best of them — are partially exposed and open, and in the summer hawas there is no pretence at what among civilised peoples is essential privacy.

526 The games of the Havasupai children seem very few. I have seen only three. Of the first importance is shinny, or, as they call it, *tha-te-vi'-ga*. The goals are *go-ji-ga'*, the ball, *ta-ma-na'-da*, and the playing stick *ta-te-vig'-a*. The boys enter into this with the zest one would expect of such a time-honored game, yet, such is their general indifference to prolonged effort, they do not play it very often.

An easier game, but generally left to the girls, is, *hui-ta-qui'-chi-ka to-ho'-bi-ga*, which I have fully described in my book on the Grand Canyon.

[177] The third game is stolen bodily from the Navahoes, except the name, which with the Havasupais is *Tod-wi-ga*. It is the Nan-zosh, and is elsewhere fully described in these pages.

181 Such a paucity of games is indicative of low mental power, lack of imagination and invention, and results in, or perhaps *from*, a slow, heavy mental tempera-

841 773 539 nearby thinking how good the meat would taste. While Coyote was butchering, she felt of the fawn's smooth hair and touched his ears and face. Presently, Coyote asked the girl to hand something to him, and when she turned away to reach it, Coyote put his hand in the fawn's fresh blood and flipped it upon the girl's thighs close to her vagina. The Coyote cried out, 'Oh, Sister, you are menstruating. Now you cannot eat meat until you are clean after four days have passed.' The girl was angry because she couldn't eat the meat. Coyote said to her, 'From now on it will happen like this to you once every month. After four days you must bathe.' Thus it was Coyote who caused the girl to have the monthly illness, and all girls have had it since that time.

"The girl went to bed unhappy and next morning when she awoke she was still angry with her brother, Coyote, so she left the camp early, saying nothing to her relatives. She ran away to a land in the west where she lived from that time on."

The Puberty Ceremony and Folklore

145 Havasupai girls are expected to reach puberty at 12 or 13 years but young women reported initial menses occurring from ages 11 through 17.

881 864 841 In childhood, a girl is shielded from knowledge of menstruation, although it seems likely that some girls learn the physiological facts early from contacts with older sisters or girl friends. Also, women informants speak frankly and without embarrassment both of menstruation and childbirth in the presence of children of both sexes. Although, in several cases, little girls listened with interest to interviews on these subjects, it is possible that they did not fully comprehend the discussion, especially since English terms were [192] used. In Havasupai, the term for menstruation ʔhu k tĩga literally means the quality of being red, that is reddish (Spier, 1928, 326). Blood was recorded as ʔhuʔ' and red as ʔhuʔ'ta by this investigator.

841 864 362 Living arrangements afford little privacy. Old style hogans and other house types consist of one room, and the newer houses have only one or two rooms. A menstruating woman usually goes to the toilet area to care for herself, first to find privacy, and second, to bury her soiled menstrual pad. Since the toilet area almost always is located in some brush near camp, a little girl may chance to observe her mother or an older sister there. In 1952, a nine-year-old girl, who persistently questioned her older sister about the purpose of packaged sanitary napkins, was repeatedly offered the explanation that they were used to bandage injured arms or legs. When an uninformed little girl observes the initial puberty ceremony, she may be told that this is a treatment "for aching all over." This explanation may seem plausible by analogy with the therapeutic function of the sweatbath.

The Puberty Dress

881 292 [622] In former times a buckskin dress cut to the same pattern as that worn for daily attire was made for use during a girl's first menses by one of the men who knew how to do it. Chiefs are said to have fulfilled this function, while medicine men had no such role.